

all other powers to leave that road clear. With control of Egypt on one side, and with Syria on the other, either as a neutral power with English support or under English sovereignty, she would maintain her interests, financial and otherwise, with none to say her nay. There is no combination which European powers are in a position to make that will keep Britain out of the eastern Mediterranean as a dominating influence, at least until there is a complete readjustment of national affairs which does not appear in sight at present; she will hold her place, and it may not be necessary to fight Russia to do so, either.

All the comments telegraphed on the Russo-Turkish alliance seem to regard it in a serious manner as against Great Britain, and in doing so appear to forget the characteristic infidelity of the Turk. The whole history of his nation is that he is true to no alliance and abides no compact when he sees a chance to break it for his own advantage. He is a wily, unscrupulous politician, playing for his own ends. In the arms of Russia today, he would sell out to any other power tomorrow if a higher price were offered. The Russian trusts him no more than does the Englishman; and in this very fact is the probability that he will soon reach the end of his rope that ought to be near, and between Russia on one side and Britain on the other will be carried through the milling process that will open Syria, with the Holy Land, to a more liberal and enlightened government than it has known since the Roman yoke was placed on the neck of Judah.

### SACRIFICE AND BLESSINGS.

When the Savior had called His Apostles and was instructing them, as stated in the record by Matthew, He admonished them thus:

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

Here was a lesson of the sacrifice they must be willing to make for the reward that He promised them as the Savior of mankind; their love for Him was to be greater than that of parent for child or child for parent, to make them worthy of the glorious boon of eternal lives that was to be given to His faithful followers; and the test of that love was in the possibility that they should be called upon to lose their lives for His sake—the sacrifice required was a willingness to relinquish all that seemed desirable in this life for the sake of obtaining the promises of the kingdom of heaven in the life to come.

In receiving His doctrine, the Apostles comprehended that "sacrifice brings forth the blessings of heaven;" their willingness to make it was the only means of securing the exaltation they sought. It was the great idea taught by the atonement itself, that the price must be paid for the blessing received—that the work must be done

to obtain the reward. Through the atonement was wrought out the salvation of the world, and by the great Sacrifice associated therewith the Lord set an example of perfect willingness to do all of that character that could be required of Him.

The history of the Twelve anciently proves that they accepted this principle in its fullness; and the record of the times demonstrates its application to the body of the Church also. In latter times the rule has been the same. The Latter-day Saints have been called upon to make many sacrifices on behalf of the Gospel they have received; and they are cognizant of the fact that whatever may be required at their hands in this regard must be done, even to the laying down of their lives, if they would receive the great reward.

This principle of sacrifice is one which is displayed throughout nature as completely as it is set forth in religion. It is a requirement associated with every law of the Gospel, according to its extent. In the law of tithing, for instance, there is a call for one-tenth of a person's interest or increase annually; and for the payment of one-tenth there is promised a reward of much greater value, when measured by a worldly standard—there is the reward for the amount of the sacrifice as well as for the willingness with which it is made. In nature we have an illustration of the same principle as one of never-ending progress. The farmer who would raise a crop must not only sacrifice time and labor in preparing the field, but also a portion of grain for planting, and in return for his labor and the property surrendered he secures a much greater harvest than the quantity of seed grain. For the best results there must be the willingness displayed in the work of cultivation as well as the seed to germinate and bring forth the plant.

Referring to the privations the Saints have undergone, and the blessings that have accrued to them in consequence of their adherence to the faith, it is sometimes said that they have not made any sacrifices when the whole field is looked over. If the word sacrifice meant no more than a loss, this statement would be accurate; but since the meaning of the word is entirely different, that way of presenting the case is a mistake. If a person were to perform a labor, or to relinquish something of value, without being satisfactorily rewarded, that would not be making a sacrifice. Sacrifice is not loss; it includes the cause and effect, and the effect is gain. Literally it means to surrender anything for the sake of obtaining something deemed more desirable; to give up some valued object in order to secure a higher object. If the desired increase be not obtained then there is a failure of real sacrifice, although the person may sustain loss. In the true religious sense of the word, then, the Latter-day Saints have made great sacrifices, and have the evidence thereof in the manifold blessings they enjoy.

Thus sacrifice in obedience to the laws of heaven brings forth the blessings thereof; for these must come to make the sacrifice perfect, since they are part of the condition or contract under which the original relinquish-

ment or surrender of a desirable thing is made. As the Savior declares in effect, those who lost their property, their dear relatives, or their lives, for His Gospel's sake, by the immutable laws of that Gospel had their loss transformed into a gain, and the whole action became a sacrifice; while those who refused to give up what they had for the sake of that which was more desirable, thereby blocked their own progress, and when the inevitable rules of change were applied, lost that which they had thought to retain. The Saints who comprehend this principle do not hesitate, therefore, to observe every requirement of sacrifice when it is presented to them, striving to render obedience to the laws of God as the laws of the universe, and "taking joyfully the despoiling of their goods" when it is demanded in the service of the Almighty, that they might obtain a "more excellent reward."

### "MORMON CURIOSITIES."

Under the above heading the Freemont, Ohio, Journal of January 10th contains the following editorial notice:

Mr. I. H. Burgoon, who always kindly remembers Birchard Library, brought it some interesting little books last week, a primer and a first reader published in the Mormon language. It was long ago decided by the Mormon leaders to teach their children this phonetic alphabet instead of the English, and books were published in it. The plan, excellent as it was in inculcating foreign ideas into our American people, fortunately fell through, and we were spared that one of the many ignominies the Mormons have forced upon our country. These little text-books, published in 1868, are rare now, but Mr. Burgoon managed to get these two.

He presented also some Mormon paper money of the value of twenty-five cents, acceptable at the General Tithing Store of Salt Lake City. This is the great store of the Mormons, and the scrip bears a picture of the Temple.

If our cotemporary can name a single "ignominy" that the Mormons have "forced upon our country," it can do something no one else has been able to accomplish, with all that has been said against Utah's people. The "interesting little books" that are referred to as of that class are in the English language—the Mormon language in English speaking countries. They happen to be printed in the Deseret Alphabet, a system of phonetic characters, the movement for which was one of very many made by Americans and others at the time in the line of phonetic spelling, and which proceeded to a more advanced station than most of the attempts in that direction. It was essentially American, and inculcated no foreign idea.

We do not believe any cultivated person would class as "ignominious" any system of phonetics, whether intended specially for shorthand writers or for general use, if it possessed merit in the line sought, as did the Deseret Alphabet, although experience proved that it was not destined for general adoption. And the Birchard library can procure without difficulty works in the alphabet of greater value than those it has, if it desires to do so. As to the "Mormon paper money," the "curiosity" is merely a twenty-five cent